WESTERN DESTINY

THE SPIRIT OF THE AGE

THIRTY-FIVE CENTS

I.Q. TEST RESULTS OF SCHOOL CHILDREN

HENRY E. GARRETT, Ph.D.

PROGRAM FOR WESTERN SURVIVAL

JOSEPH M. SALMON

THE EARLY HISTORY OF THE CELT

ROBERT KUTTNER, Ph.D.

THE EYRE AND GORDON AFFAIR

S. V. HOLROYD

AFRICA IN SHADOW

DEREK SONES

VOLUME X NUMBER 1 JANUARY, 1965

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.
—FRIEDRICH NIETZSCHE

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Letters

Dear Editor:

I feel compelled to write with regards to the article "Artificial Insemination: Curse or Boon?" in the October issue.

Col. Langford is quite correct in ascerting that artificial insemination could be used as an effective means of taking a given race towards any goal those in control of the race might conceive of as being the desired genetic type. However, an extremely vital factor is overlooked. Regardless of the goal, those who make the selection are, in all reality, abysmally ignorant men. Those who argue the merits of a controlled program of artificial insemination assume themselves, as well as those who would choose the breeding stock to meet the desired goal, to be of superior intellect. Quite the contrary is the case, for we, as individuals and as races and nations, are not so gifted that we can yet make such a choice, for one uncontrollable factor must be reckoned with.

That factor is, of course, Nature herself. Who is to say which traits, which possible combinations among the thousands of possible combinations from the genetic pool of a given race, will be the ones necessary for survival in the world of tomorrow? One thing above all others is true in this world—things change. The climate of today was not the climate of yesterday, and the climate of tomorrow will not be that of today. By examining the records of the past as presented to us by the fossil remains of early man we know that the man of yesterday was not the man of today, and from that we must assume the man of tomorrow may regard the *Homo sapien* of today with the same smug contempt with which some of us today regard *Homo erectus* of our yesterday.

The point being that the final result of man's enlightened breeding might very possibly find himself completely helpless before a major change wrought by nature in the earth's climate.

Also, Col. Langford looks back to the Golden Age when an ideal type existed for each race. I am afraid he looks in vain. All of the races of mankind have been in a constant state of evolution with no one stage of their history representing a more ideal stage than any other period. Rather than go into a discussion on this point let me recommend to Col. Langford the excellent work *The Origin of Races* by Dr. Carleton S. Coon which was published by Alfred A. Knopf, New York, 1963. It is undoubtedly the most scholarly work yet produced on the subject. . . .

FLOYD E. JACK
Colorado Springs, Colo.

Dear Editor:

WESTERN DESTINY should be a "must" for all serious minded Americans.

After reading your October issue an idea was formulated. The birth, while gathering chicken droppings for my compost heap. This starts as a rather unpleasant mess, like our Country today. But, after rotting takes place, a rich loam is produced, in which plants may be grown to perfection.

Soon the inevitable decay will compost the filth that is rampant in America today. Then, those who wish to do so may flourish in the rich fertility.

MRS. D. J. MAC DONALD
Fallon, Nev.

Dear Editor:

Your magazine is a magnificent expression of our Western way of thinking. I anxiously await each issue for the "Science & Insight" series. . . .

GERALD M. KLOPP
Milwaukee, Wis.

Dear Editor:

I have been meaning to write and congratulate you on your new venture for some time. WESTERN DESTINY is, to my way of thinking, the most important single effort existing in the West today. It is providing the basis for a positive and effective movement to cleanse our world of Culture Distortion and to move us toward survival and renewed life. The spirit of Francis Parker Yockey lives on in WESTERN DESTINY.

RICHARD THROCKMORTON
New York City

MORE ON THE ELECTION

Since its inception, now eight months ago, WESTERN DESTINY has tried to impart a new view of the world to Conservatives and this has been done not with the intent of wrecking any workable and valid theories but instead to replace those which time and the movement of history has rendered archaic, unworkable and invalid.

Conservatives in America today are beset with the phenomenon of being part of a burgening and vital spiritual unity encompassed by a faltering, illogical and abortive political framework.

On the one hand we have the evidence of a constructive, throbbing renaissance borne by the hearts and hands of more millions of Americans than ever before; all united in their determination to best the apparently omnipotent political machine which steadily tightens its cold grip about our throats and drags us closer to the abyss of extinction. And on the other, a Republican Party partly in the hands of men who, in spite of their good intentions, are hopelessly inadequate for the sophisticated leadership that is required and others who aim to take the party machinery back across the Styx of lifeless me-tooism.

What is the inner meaning of this apparent contradiction? It is simply that today the Nation is in the throes of a political revolution; the birth-pangs of a movement are being felt and the way is being cleared for the emergence of a great and new political force.

In the past issues we have tried to explain this condition as best we can. Mr. Bruce Biossat, a newspaper columnist, last November 30 articulated this problem as well as any we have seen. Here we reprint portions of his article:

> Some Republican leaders are talking about one of their party's truly fundamental dilemmas: The fact that defeat tends to feed upon itself.
>
> They are not consoled by the comment, heard mostly from people who never met a political payroll, that Sen. Barry Goldwater's 27 million votes on Nov. 3 constituted a very nice showing for a loser.
>
> Nor are they impressed with brave talk from men like Rep. Charles Halleck, House minority leader, about how easy it is to snap back from a crushing loss.
>
> Many Republicans gravely wonder how to recover the art of winning. What ails the party, they feel, cannot be cured by getting rid of National Chairman Dean Burch—or even John Birch.
>
> A political party that has lost so much for so long has, obviously, a badly constricted working base. Not enough blood flows in its veins.
>
> Too, a steady loser repels good candidate prospects and thus tends to compound the losses of the past. Some of the party's most seasoned experts never cease to bemoan the "kicking away" of good Senate seats or governorships through lack of attractive competitors.
>
> The narrower the base, the fewer the good candidates, the less there is of healthy "idea ferment" in the party.
>
> There still can be plenty of noisy conflict, but it tends to take on the accents of bitterness and frustration which go with habitual defeat.
>
> The Republicans, examining Democratic successes over the past three decades, have tried "me, too" with modest results and "clear choice" this time with no benefit at all.
>
> When they oppose for opposition's sake, they sometimes hold down their adversary's programs. But more often than not, voters have penalized them for the effort.
>
> Some congressional Republicans insist they have tried good "constructive alternatives" to Democratic proposals and fared no better. One thoughtful young Republican asserts, however, that most of these alternatives have been pale copies of Democratic ideas.
>
> So the cost of defeat mounts, and is measured in many ways. Offices are not won, control is not gained. Party prestige falls, and appealing political prospects with ideas, with the makings of victory, shun the habitual loser.
>
> In the view of the solid Republican professionals, nothing will avail until the party finds out how to break out of this vicious circle.

Fundamentally, the problem which is specified so well by Mr. Biossat grows naturally from Roosevelt, who succeeded in putting together the political power of all of the "minorities" in the land for the purpose of power. On the face of it, these various groups have little in common; indeed, they are basically contradictory in their essence except for one thing: through control of the political means they have been able to hijack special favor and pick the pockets of the productive and creative elements of society.

While this process was gathering momentum, the other party managed to prevent a complete breakthrough by holding the support of the traditional elements of its birth in 1854 as spokesman for anti-South, anti-slavery, pro-big business, pro-tariff, isolationist elements.

The wheel of events has eroded this concept and alignment and it shall never again reappear. The South is leaning Republican, the Negroes and Wall Street have been captured by the Democrats and protectionism and isolationism have been made psychologically abhorrent. The old GOP is dead.

PERIOD OF TRANSITION

While the trend, initiated by Roosevelt, followed its full course, the natural reaction was setting in and finally congealed in the Cow Palace in 1964 where, for the first time, a completely new phenomenon appeared in the United States under the "Conservative" banner of Barry Goldwater.

Naturally, this force has appeared as inchoate and indecisive in its expression, yet unmistakeable, vital and dynamic in its reality and even more so, in its potentiality. Growing from many expressions of protest, it has found itself truly united, to date, only in its antipathy toward the opposite movement and its verbalization has been expressed in terms almost devoid of mass appeal. This has to be so, for the reality of the movement is impossible to define except in spiritual and ethnic terms because this is the true nature of the growing political division as the two sides confront one another.

The next stage in this evolution will be a sharpening of

the political instinct of the new force even as it accumulates more and more basic strength.

THE NEW APPROACH

It is clear that the mass support for Conservatives must come in the future from millions of blue-collar workers who, until now, have been held in the grip of the Culture Distorter by their union bosses who have tirelessly exploited class warfare as the whip to drive them to the polls to vote against "the interests." At the same time, the Leftist Coalition has created a race problem, the brunt of which has been felt by White workers and never by the enormously wealthy and powerful bosses of Money and privilege.

The simple incongruity of the Leftist Coalition, which in the past election successfully united the Negroes and Jews, and Wall Street and Labor, makes it impossible that this alliance can long exist. But so long as it does, there is a vast opportunity for the reaping of votes by the new Republican Party, for on the face of it millions of honest wage-earners can plainly see fraud if it is only driven home to them in simple and vivid terms.

There are two main areas where Conservatives can capitalize. One, of course, is going to become more and more plain with every new race riot. All of the signs point to the continued sharpening of racial troubles in America. As a Nation, we are faced with years of strife developing into an Algerian-type of communistic terrorism. It is virtually inconceivable that the Leftist Coalition can manage to hold the allegiance of White wage-earners through this period, for this is the class that is most directly affected by the suffering ahead. The only way that the Left can continue to exploit Laboring people during this time is if the Republicans fail to offer leadership.

The other area lies in the driving of a wedge between workers and their Bosses over issues where there is a "mysterious" convergence of the Bosses and Wall Street. The Labor movement was born as a natural and healthy reaction against the exploitation of Wall Street but now the exploitation is institutionalized as both "Labor" Bosses and the Masters of Money are found promoting the same ends, such as unlimited immigration (never forget that our immigration laws were initiated by Labor leaders in the teeth of opposition by cheap-labor capitalists), foreign aid, integration, the income tax, free trade and numerous other issues. The meaning of this alliance between the Bosses and Wall Street must be repeated again and again; success in this cannot have any other effect but the capture of millions of votes for the GOP, as well as a fatal weakening of the "Labor" organizations themselves, which today are perhaps the main force driving America and the West to the Left.

It is through this sort of an appeal to voters by a party organization purged of retarding influences which may continue to cough out their allegiance to Money and class warfare, whereby the necessary and inevitable realignment of parties can be consummated and an indestructible political basis for the tasks ahead may be created. The very future of the world depends upon our victory in America; this victory is required so that we can proceed onward to the necessary unification of the West and the establishment of conditions to guarantee its survival indefinitely.

The promise of the future is unlimited if the facts are faced in their true context and priority and if the decisions that are made are determined by a truly responsible, unbiased and creative effort. The course for the Conservative movement and the Republican Party is clearly and unmistakeably charted ahead.

EMERGENCE OF CHAOS

We shall pass for this issue comment on the chaotic situation in the Congo as the "emerging nations" dutifully plod their way back to the immemorial savagery and hopelessness which Nature and History have plotted for them and shall instead gaze with wonder on the Whites who were there in the first place.

One may be excused for an error the first time, but what are we to think of the nun who, after being subjected to beatings and indecencies, such as being forced to march nude in the streets, threatened with cannibalism and the like, then announces her intention to return to her charming captors at the first opportunity?

This could conceivably be understood if there was the slightest hope of converting the natives to Christianity, but the trend in Black Africa is exactly the opposite: the native "religions" are all making a comeback as White power falters.

Such persons as this nameless nun cannot be written off as mere fools; let us be honest and recognize them for the sick individuals they are, symptomatic of the suicide-wish that curses the West today.

Perhaps nothing better illustrates the desperate need for the ruthless extermination of those values and notions which have brought our civilization to this pass and the substitution of a healthy ethic to which we may cling for our own survival.

SMITH AND TANSILL

The death of Charles Smith, Contributing Editor, author, philosopher and courageous fighter was noted in the last issue of WESTERN DESTINY. Too late for inclusion was the death of Dr. Charles Callan Tansill, which followed.

Dr. Tansill, who contributed an article to our very first issue (June, 1964), was one of the two greatest revisionist historians in America, the other being Dr. Harry Elmer Barnes. His many books included the best history of America's entry into the last war which has yet appeared, *Back Door to War.*

We cannot but help imagining the two weary but undaunted warriors meeting for the first time in that Valhalla where all fighters for our race and Nation go and exchanging views, ideas and humorous observations. Smith, who called himself an Atheist and Dr. Tansill,

(Continued on page 7)

A THREE-PHASE PROGRAM FOR WESTERN SURVIVAL

By JOSEPH M. SALMON

Mr. Salmon, a History instructor at the University of the Abelmarle, Elizabeth City, N. C., has been published previously in magazines such as "Air Power Historian." A young man of 32, he has endeavored to formulate a position of attractiveness to idealistic college youth which at the same time is constructive. This article is the first of a two-part series.

●

Power is the possession of means for the achievement of objectives. The "elements of power" are: (1) resources; (2) technology; (3) productivity; (4) strategic location and the (5) political organization and direction of the first four. The decline and destruction of states or cultures can be analyzed and explained in terms of these elements of power; the victor possessing a critical superiority over the vanquished in one or more of them. *The 5th element of power is of dominant importance in determining the survival or destruction of states and cultures.* An understanding of the 5th element of power requires an analysis of the desires, aims, goals (the Will) of a people together with their organizational system (government) of carrying out these desires, aims and goals. The downfall of the great states and cultures of the past can be explained largely in terms of the 5th element of power. For example, the fall of Rome can be explained primarily in terms of the moral and political decay of the latter day "Romans," rather than in deficiencies in the first four elements of power relative to their enemies. The latter day "Romans," in other words, were not really Romans—at least they were profoundly different from those sturdy ancients who created the state. The present day Hindus of India possess the largest cattle herd (resources) of any state in the world yet they are afflicted with starvation and malnutrition because of weaknesses in the 5th element. The point to remember is that the first four elements, *by themselves*, are useless unless the system of desires of the people permit or require their use.

There are two kinds of *power expansion* (or contraction)—vertical and horizontal. Naturally any expansion of power will involve the increase of one or more of the elements of power. Vertical power expansion occurs with an increase in technology, productivity and the political organization and direction of power (2, 3, & 5). Horizontal power expansion results in an increase in resources and strategic location (1 & 4). Generally speaking, vertical expansion precedes horizontal and is, in fact, the development that makes it possible. When two states or peoples collide, each determined to prevail (5th element), the decision will be reached because of a discrepancy in one or more of the first four elements. The North American Indians were determined to hold their territories against the encroaching Europeans but they were unable to do this by opposing guns with bows and arrows (2nd element). Germany lost World War II because of deficiencies in resources and population, which also can be regarded as part of resources (1st element). Since 1945 the West (including the U. S.) has been declining, both horizontally and vertically (keeping in mind that power is a relative concept), but this decline *cannot* be explained in terms of any deficiency in the first four elements. The chief power in the West, the United States, emerged from World War II supreme in control over resources, technology (the monopoly of the Atom Bomb and a large bomber-force delivery system), productivity and strategic location. In spite of this position of unquestioned power supremacy, the West, and particularly the United States, is faced with the prospect of continued decline and destruction, with or without a last-gasp nuclear war. In view of the foregoing, the decline of the West (including the United States) must be explained in terms of the 5th element of power. Conversely, any attempt or program to save the West must operate primarily in the 5th element of power and only secondarily in the other four as logical derivatives of the decision reached in the 5th element. Thus any protests made against the specific aspects of our decline (loss of nuclear supremacy or delivery capability or the take-over of Cuba, etc.), all of which are manifested in the first four elements of power, are of little value unless they are accompanied by an attack of the weaknesses in the 5th element of power which made these specific aspects of decline or retreat possible.

Patriots would soon exhaust themselves, or would be driven to despair or cynicism, if they operated from the

assumption that our decline can be arrested by rushing to and fro along the external battlements. They must realize that when a consistent pattern of defeat and error exists the commander of the fort must be replaced preliminary to any improvement of the situation. This simple truth was recognized by Demosthenes when he appealed to the Greeks to ". . . appoint abler commanders (the 5th element of power in our case) than you have hitherto chosen; *for it must not be imagined that the men who, from a state of prosperity, have reduced us to these difficulties, will again extricate us, and restore us to our former splendor. . . .*" (Italics mine.) Unfortunately the Greeks paid little attention to Demosthenes' appeal and Philip of Macedon proceeded to end the liberty of the Greek city-states by conquest.

Having established the factors that are involved in the rise or fall of states, and having established that the chief element in the decline of the West has been weakness in the 5th element of power, it remains to ascertain the nature of this weakness and formulate a constructive alternative to it. Very surprisingly, there have been few serious efforts made (analyses made of the 5th element) in the West to identify with precision the forces leading to our decline. Most studies have been superficial—that is, they have dealt with aspects of decline in the first four elements and have related specific defeats to mistakes of specific acts or policies. Thus we read of studies made of the Berlin blockade, of Yalta, of the fall of China, of Soviet espionage and acquisition of nuclear weapons, of the Korean War, of Cuba, etc. Few of these studies trace the errors back to their source to attempt an analysis of the underlying weaknesses common to them all.

THREE DEADLY FOES

The present position of insecurity of the West is the result of policies whose formulators either did, or did not, desire the actual results achieved. Those who desired our decline can be called any number of names—spies, traitors, etc., but there exists ample evidence to prove the existence of this element in the formulation of erroneous policies. The discovery of Soviet agents in policy-making positions of the U. S. government is a matter of public record. What about non-Soviet enemies within the policy-formulating structure? These undoubtedly exist but their identification is much more difficult to achieve for effective counter-action by security agencies. This element operates sufficiently within the framework of respectability (which has been stretched completely out of shape) so that it is able to propose policies leading to further decline (subordination of the U. S. to the U. N., disarmament, racial integration, the sabotaging of our allies interests, etc.) and can actually justify these policies as though they served the cause of Western security! This element cannot be formally linked with any enemy power: the terms Inner Enemy, Aliens and Culture Distorters best describe their actual nature and function. Finally we come to the liberals who make up the great number of policy-formulators. They are the ones who have made it possible for the first two elements to succeed in their goals. The use of the liberal by spies and Aliens has been possible because of the liberal's ideological make-up. It was the liberal who formulated the ridiculous policy (because it is self-destroying) of "Peace and Security." For a brief time after World War II it might have seemed possible to the hopelessly ignorant that both these goals could be achieved but by 1948 only those blinded by their own emotional and ideological obsessions could have continued in this belief. In any case, the liberal soon revealed which of these goals he held to be of paramount importance—"Peace"—and as a result no one in the West should be surprised to discover that Western security has slowly but steadily erroded. In view of the fact that there has really been no peace (that is, the absence of war) we must understand that to the liberal "Peace" is only the absence of nuclear or general war—that is, war of the kind that the West *was* capable of winning, thereby ending the communist threat. From the foregoing it is simple to understand the convergence of interest between the spy, the Alien (Culture Distorter) and the liberal. The spy and the Alien were anxious to prevent the West (particularly the U. S.) from using its superior war-making power until sufficient time had elapsed to permit the achievement of a "balance of terror" situation. The liberal, in the meantime, congratulated himself on the preservation of "Peace." When finally the "balance of terror" had been reached, the use of general war as a means of preserving Western security was pronounced "unthinkable." During the earlier period (the Greek Civil-War, Berlin blockade, Korea) a direct attack on the communist source was declared to be "immoral." Once rough nuclear parity had been achieved the argument was switched to the "unthinkable." Either way the liberal (and the spy and Alien) had "Peace"—each for his own divergent reasons. The West, on the other hand, experienced a steady contraction into a world of permanent and growing insecurity, with "brush fire" wars patiently consuming its wealth and manhood.

There are, of course, many other aspects to Western decline in addition to those directly related to the foreign policy of the West. The three forces of decline (spy, Alien and liberal) have not found agreement on all points but the points of convergence are sufficiently numerous to achieve the result of Western decline. The adoption of an indiscriminate welfare program, based on a belief in the environmentalistic superstition, has resulted in the alarming increase of biologically and mentally deficient persons. These, with the able assistance of the blind-to-genetics liberal, will continue to increase their numbers. An increase in crime (particularly the violent variety) and welfare taxes will result from this aspect of the liberals' thought. Until required to practice what they preach, most liberals will continue their articulate support of racial integration. Once again, as in the case of foreign policy, the intended result and the actual result differ markedly from each other. The fact that assaults, rapes, thefts, and a general deterioration of the community result from these "noble" experiments does not cause the liberal to examine his premises at all. He will not re-examine his preconceptions until their falseness or unpleasant consequences are visited upon him personally.

ERRORS OF PAST RESPONSES

The fatal weaknesses in past approaches to the problem are numerous:

(1) They ignored the changes in power positions that have occurred under the protection of the liberals' "Peace." As a result they proposed solutions which might have been effective earlier but were no longer tenable because of changed power-relationships. Thus a policy of "preventive war" during the period 1945-1958 would have terminated the external threat but after 1958 the rocket technology of the Soviet Union made such a policy less intelligent with each passing year.

(2) They did not take into account the necessity of broadening the Western power-base through political reorganization as the enemy increased his power. The new political arrangements that have been attempted (the U. N. and its "win the friendship of the backward peoples" corollary) were useless as instruments for the maintenance of Western security and were very often diametrically opposed to the welfare of the West. NATO will be discussed later. The other "security" arrangements have been built primarily of paper on the shifting sands of non-European peoples.

(3) They confused institutions with peoples, failing to realize that the former are the creatures and instruments of the latter. Thus many saw the "problem" in terms of comparative institutions rather than in terms of the survival of those peoples who created those institutions. In the final analysis our "problem" can be reduced to a question of "*who* will prevail?" not "*what* will prevail?". Those *who* prevail will be in the only position to decide *what*, presumably as they see fit without outside interference.

(4) They adopted proposals and policies based on the assumption that the enemy would either abandon his objectives (the "mellowing hypothesis") or, failing that, would not be able to acquire sufficient power to realize his objectives. Such assumptions have been, and are, contrary to the principle of probability. Rational policy must be based on the assumption that (a) the enemy will *not* modify his objective of global control and (b) he will continue to acquire the means (power) of achieving this stated objective. This, incidentally, is the logical fallacy underlying our entire post-war policy. It springs, of course, from an emotional desire of the liberal to ignore reality and logic and to drift in the world of pleasant wishful thinking regarding the true nature of the enemy. Thus earlier liberals looked with favor on the Soviet "experiment." Later, the Chinese communists were called "agrarian reformers." Later still, Fidel Castro was favorably compared with Washington, Lincoln and Simon Bolivar. The credulity of the liberal will be the most amazing facet of his personality to future historians, whose task it will be to explain the liberal's strange distortions of reality during the past few decades.

(5) Finally, those in the past who opposed the liberal policy of decline made the mistake of not constructing a coherent counter-system as an alternative. As a result the youth of the West (and particularly of the United States) have become "beat." They are aware, either consciously or unconsciously, that the existing policy leads to disaster but, having no available alternative, and seeing defeat year after year, they turn upon themselves and construct a "new life" that does not presuppose the continued existence of *any* system or culture. They become atomized individuals, "free spirits," denouncing duty to anything save some vague "humanity." As a group they have no *direction.* The liberals and Aliens have already told them that they are just bits of "humanity." Those who are already predisposed to shirk responsibility gladly embrace this "philosophy" and justify their filth, idleness and perversions in terms of it. Everything is permissible! The structures within which standards once were defined are all gone! The family, nation, religion and race are all "relative"—to be related to "humanity." But what are the standards of "humanity"? There are none that cannot also be applied to pigs and dogs. Cultural distinctiveness creates standards and there is no "human" culture. The present day liberal finds himself serving goals that are increasingly based on the idea of "man" as simply another animal. Thus the idea of "welfare" (housing, food and clothing) preoccupies him in his quest for "progress." The liberal has great difficulty in rising above his materialistic preoccupation with "welfare" because physical needs (in common with all animals) are really the only things "humans" have in common. Is the "society" of the liberals to be capitalistic or socialistic? Christian, Buddhist, Hindu, Muslim, Shinto or Voodoo? When will the public holidays be? It requires a capacity for self-delusion to believe that the divergent and contradictory elements that make up the cultures of the world can be blended harmoniously without the rendering of all of them beyond recognition and value. It also requires a great capacity for foolishness to believe that the High Cultures would be so suicidal as to allow themselves to be destroyed by such a process.

EDITORIALS *(Continued from page 4)*

who was Catholic, had infiinitely more in common than divergence.

Both of the grand old men were models of integrity and purpose and their work was distinguished by painstaking care. Neither of them could be influenced in the least by considerations of material gain or fame built on hypocritical acceptance of popular notions. Both were rejected not only by the Left but by some sectors of the Right: Smith could not be accepted by the strongly religious and Tansill's pen was proscribed forever from the pages of *National Review*. Their contributions to our Society were in two different fields, but united with steely bonds of spiritual kinship.

They have now gone but the Destiny movement is far the richer for their life. Their memory will live on so long as the West masters its enemies and thus pays unconscious tribute to their values. They both deserve prominent places in that Hall of Fame which grateful men will one day erect to the embattled few who paved the way for a new and better world.

THE EYRE AND GORDON AFFAIR

By S. V. HOLROYD

Mr. Holroyd, who was Editor of WESTERN DESTINY'S *predecessor magazine,* Northern World *and* Folk, *writes an account of a race riot—complete with the massacres, mutilations and, we suppose, cannibalism that we have come to expect in this enlightened age—that you may have missed in the press. You may wish to ruminate, after reading it, how much better conditions will be one hundred years from today, under the guidance of entrenched Humanitarians and other assorted noble characters.*

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The first severe Negro riot started in the parish of St. Thomas-in-the-East, Morant Bay, Jamaica and all accounts agree that it was attended by the most horrible atrocities committed by the Negroes. Their victims were all Whites whom they killed and mutilated in the most shocking manner. Behind this insurrection was Paul Bogle, a leader at seditious meetings aimed to overthrow lawful government, and a Negro Baptist preacher, George William Gordon, and a member of the Assembly at Kingston at the time, too.

Negro grievances demanded redress and the greatest grievance of all was that of the introduction of Chinese and Indian workers to Jamaica—introduced simply because the Negro, lazy, indolent, untrustworthy and very indifferent to remunerative employment, made impossible stable economy and a prospering state. Because of his own created state of affairs, the Negro wallowed in a slough of self-pity and hatred, an easy victim to the glib tongued, seditious Gordon from whom Bogle took his cue.

Preparations for a general insurrection had been made at Kingston and Morant Bay as well as other places. The Negroes began burning government buildings and houses of White people, and they murdered and looted without restraint until Governor Eyre at Spanish Town heard of the Negro revolt. He sent a body of troops by sea to Morant Bay, proclaimed a state of Martial Law, caught, tried, and hanged a few proved ring-leaders at the burnt out Court House (whereat they had brutally massacred defenseless Whites), and shot others. He acted according to the tenets of the day and crushed the revolt.

In his report to the British Government, Governor Eyre stated that he had all proof necessary to show that George William Gordon of the House of Assembly had not only taken part in the revolt but had by his own misrepresentation and seditious language to his own countrymen, been the major factor in causing the Negro revolt in the first place. Along with Gordon, Governor Eyre also indicted other Negroes of the Baptist faith, political demagogues and agitators, and Baptist missionaries and the press. Gordon was hanged after a trial at Morant Bay. Governor Eyre's actions throughout were backed by the entire Legislative Council and House of Assembly.

Back in England the "friends of emancipation" and "haters of oppression," among whom was the Liberal politician Charles Buxton, became incensed at the way Governor Eyre had acted. An officer who had sat on the trials of the rebels in Jamaica had received a letter from Buxton pertaining to certain items which had come to pass during the course of the revolt, in reply to which the officer had informed Buxton that he (Buxton) ought to mind his own business. This forthrightness on the part of the officer saw his being suspended and recalled from duty in Jamaica.

Many influential men among whom was Carlyle supported Governor Eyre but the "humanists" of the day had their way and Eyre was back in England, suspended from duty and replaced by a "more suitable Governor." At a banquet held in his honor at Southampton, Eyre was praised by such men as Kingsley and the Earls Cardigan and Hardwicke. A defense fund for Eyre was instigated and a large committee formed prior to his arrival in England. Yet the prosecution fund and committee was as big and even more active.

The "humanists" failed in the attempt to get Eyre convicted and condemned in the highest court of the land, and even after this failure they tried hard to obtain a retrial. But Governor Eyre had been completely exonerated in spite of all and the government under Lord Derby deemed it just that Eyre should be reimbursed from public funds for the great expense he had incurred in defending himself against a charge arising out of his discharge of official duties.

In retrospect one finds it hard that Governor Eyre himself had been the unwitting spark which had fired the explosive on which he unknowingly stood. A certain Baptist missionary, Dr. Underhill, had sent a letter to Mr. Cardwell, the Colonial Secretary, who had then forwarded it to Governor Eyre. The letter contained suggestions to improve the lot of the Negroes in Jamaica (taxation, employment, etc.) along with more demanding "rights." Governor Eyre had considerately made the letter in its entirety public by getting it published in the Jamaican press. It appeared with the invitation to the residents of Jamaica to furnish information on which to found an answer to it. The answer to this came in the shape of bloody revolt.

All this took place less than 100 years ago—in fact, it was October, 1865, but somehow it has a ring about it which suggests that it happened but the other day. Somehow, it has a theme, a basis, of which we are now all too familiar with and one which is constantly being bandied about from morn to night, day out day in. In the words of Pete Seeger's highly synthetic "folk" song "Will we never learn?" sung and played as only a great all-oner can sing and play (on the basis of "Better Red than Dead" or "Don't fight—just succumb"), it really is about time we did learn. History not only repeats itself—it guides us, warns us. Truly, will we never learn?

AFRICA IN SHADOW

By DEREK SONES

By all of the principles of liberal sociology and all of the dialectic gobbledegook of the press, Africa should by now be "emerging" into black carbon-copies of ourselves. Oddly, this does not seem to be happening; instead, things get worse and worse. But does the dull and uncomprehending liberal blame his own psychopathic urge for equality for the mess that is being created? No, it merely spurs him onward to even greater feats of madness and irresponsibility. It is well for sane persons to look at the facts about Africa and the "Great Society" promised for it by the bolsheviks and bankers and in this article many of them will be found. The author, a resident of the beleaguered little Nation of Southern Rhodesia, will, we trust, soon be a Contributing Editor of WESTERN DESTINY.

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Africa! The very name conjures up visions of exotic landscapes, steaming jungles and a world remote from the mainstream of Western Civilization. It is a continent of unending variety and interest. And those of us who have made Africa our home are particularly aware that here we have total confrontation between the forces of White Civilization on the one hand and Black atavism on the other. This atavism has three basic ingredients. The first is witchcraft. The second is a profound psychic immaturity. The third is an irredeemable tendency to personal, social and political corruption.

Left to itself, Black Africa presents no problem. "So far as its native inhabitants are concerned," noted the 11th edition of *Encyclopaedia Britannica*, "Africa is a continent practically without a history, and possessing no records from which such a history might be reconstructed. . . . The Negro is essentially a child of the moment; and his memory, both tribal and individual, is very short." If Africa is a continent "practically without a history," it is equally a continent totally without a civilization (we are, of course, referring to Africa south of the Sahara).

Those inclined to question this should reflect that Black Africans had no knowledge of writing, no knowledge of the wheel and no knowledge of how to tell the time until they were taught these arts by the wicked White men. It would be wrong, however, to suggest that Black Africa was entirely without arts. It had and has the arts of the witch doctor and the ju-ju man. Black Africa's knowledge of iron-founding never went beyond the manufacture of iron tips for spears. The husbandry of Black Africa has laid waste huge tracts of the continent. The social history of Black Africa, inasmuch as there is such a thing, is a horrible and sordid saga of dark violence, massacre, internecine war and putrescent superstition. Present day Black Africa is every whit as barbarous and violent, where the guiding hand of the White man has been withdrawn, as it has been since the dawn of time.

Nevertheless, it would be a serious error to write off the Black African as being merely a barbarian. He is barbarous to be sure, but his barbarism is not the product of an inherent tendency to darkness. It stems, rather, from the immaturity of a backward and densely superstitious child.

The point could be illustrated endlessly, but two or three examples must suffice: a little over a year ago an African in the Nyasaland Protectorate (now "Malawi") was indicted for murder. He came up for trial before a White judge and two African assessors. The accused's defense was that when he committed the murder he was a magic crocodile, and was not therefore culpable. The plea was accepted by both the African assessors. Not surprisingly, the British judge declined to accept this remarkable proposition, and the accused was duly convicted and sentenced to death. A lunatic aberration of a solitary African criminal? By no means. Ninety-nine Africans out of every 100 would not for a moment doubt that a man could, in certain circumstances, turn himself —or be turned—into a "magic crocodile."

No understanding of the African is possible without an understanding of his mental environment and, invariably, this environment is the world of immemorial witchcraft. The African, in fact, is surrounded by witchcraft in much the same manner that a fish is surrounded by water. Mrs. Greta Bloomhill of Bulawayo, Rhodesia, who has been a student of African witchcraft for many years comments:*

> Even college-trained Africans find it impossible to escape this deep-seated credence in the supernatural. Here and there one may appear to have done so for a while. As long as he is completely under the influence of Europeans and all goes well with him, it may seem that he has abandoned the crude thought-processes of his ancestors. But let some complication arise in his personal life which European intervention fails to clear up, let him again mingle exclusively with his own people in their natural surroundings, and struggle as he may to retain his hard-won emancipation, he will lose faith in the European way of life and revert to the superstitions of his forebears. . . . There, in a narrow, smoky hut, with a circle of dark eyes intently gleaming around him in the firelight, he squats entranced before the Witch Doctor, while the *hakata*, the magic divining bones, click and clatter over the mat spread on the dung-smeared floor.

WESTERN DESTINY's contemporary, *Reader's Digest*—a publication that is eager to offend no susceptibility—almost casually mentions the thralldom to witchcraft of Ghana's Kwame Nkrumah in an article on him which appeared in the September 1964 issue of the magazine. "Having long ago abandoned Catholicism," the author notes, "Nkrumah has returned to something older and more familiar. He allows his followers to bathe his feet in the blood of animals. . . ."

**Witchcraft in Africa.* Howard Timmins, Cape Town, 1962, p. 10.

PSYCHIC IMMATURITY

The second major ingredient in the African makeup, psychic immaturity, is becoming increasingly better known in the Western World. Almost all Africans have an "importance complex" and among African rulers this complex assumes quite incredibly grotesque forms. Nkrumah has had a huge statue of himself erected in his capital; he has also arrogated to himself such titles as Redeemer and Messiah, and he has put his own head on his country's stamps and coins. When Kenya was granted internal self-government prior to full independence, almost the first thing done by the newly-elected African members of the Legislature was to vote themselves each an expensive new automobile. President Tubman of Liberia recently built himself a palace which dwarfs the White House in size and in the luxury of its appointments.

Hastings Banda, Prime Minister of Malawi, has enacted a law requiring all traffic and pedestrians to pull in to the side of the road and stop whenever the automobile and escort of "Kamuzu" approaches. Nyerere of Tanganyika-Zanzibar, "President" of a country bearing the title of "Republic" sits on a throne on a raised dais (so, incidentally, does Nkrumah) and receives his "subjects" like a mediaeval monarch holding court. Many similar examples could be cited. If an American President or European Prime Minister did, or attempted to do, any of these things, he would be regarded as a megalomaniac and would face political extinction. When the Black African does them he is simply . . . acting like an African, and his conduct evokes neither comment nor surprise among his people.

CORRUPTION

The financial and other corruption which is endemic throughout Black Africa is another major aspect of the contemporary African scene. No one, of course, pretends that "graft" is unknown in the Western World, but there is a basic difference between Western and African corruption: in Western societies (or at any rate, in Western Nordic societies) it is the deplorable exception; in the Black African milieu corruption at every level of the social structure is the almost invariable rule. It would be entirely possible to relate innumerable examples, but this would be tedious. In any case, this is an aspect of the African ethos which is becoming increasingly well known in the Western World.

I have made the comment that left to himself the African presents no problem. But as it happens, the African has not been left to himself. During the past 100 years almost every part of Africa, to a greater or lesser degree, has felt the impact of European civilization. In the African hinterland the impact has been superficial, but in the highveld of southern and eastern Africa, where permanent European populations have established themselves, the impact of White on Black has been profound. For the vast mass of Africans in these territories, the advent of the White man has been wholly beneficial. It was the White man who stamped out their internecine wars. It was the White man coloniser who put an end to the immense and profitable Arab trade in slaves. It was the White man who built the cities and towns, the schools, the hospitals, the churches and all the other appurtenances of civilization, all of which were quite unknown in Black Africa before the coming of the Europeans.

The Africans recognized, of course, the superiority of the new civilizers and lawgivers, and in the main they were content. A small minority, however, were not. These were the Blacks who, unable to found a civilization of their own nevertheless felt a nihilistic hatred toward the civilization of the White man which had been set up in their midst. Left to themselves, these malcontents, also, would have been no problem. Their attitudes were wholly alien to the traditional African ethic, which invariably gives short shrift to the deviate. But here again, what would otherwise have been a sterile, malcontent minority, were not left to themselves. "The Bolshevik mentality," wrote Gustave Le Bon in 1921, "is as old as history. Cain in the Old Testament, had the mind of a Bolshevik. But it is only in our days that this ancient mentality has met with a political doctrine to justify it. This is the reason of its rapid propagation, which has been undermining the old social scaffolding."

Le Bon was referring to Russian Communism, but his erudite observation is equally applicable to "African nationalism," which is simply a weird modern variant of "classical" communism. And just as "Russian" Communism was an utterly alien excresence on the body-politic of the Russian nation, so also is "African nationalism" an alien excresence on the body-politic of Black Africa. Incubated by agents of the Culture Distorter, fostered by frenetic professional demagogues and financed by the American and British taxpayers on spurious pretexts ("aid for under-developed nations," etc.), "African nationalism" has secured a stranglehold over vast tracts of Africa south of the Sahara.

"African nationalism," so called (it is, of course, a preposterous misnomer, since Africa is not, and never has been, a nation), is simply a type of bolshevism, as shaped and adapted by the primitive African psyche. And like "Russian" bolshevism it is a revolt of the underman, inspired from first to last by an atavistic lust to destroy a Civilization and a Culture which the underman himself could not have begun to create and which he is utterly incapable of sustaining.

AFRICA TOMORROW

What of the future? Historical prognostications are notoriously dangerous, but it is fairly safe to say that most of sub-Saharan Africa is headed for a return to the savagery and darkness which characterized it in the precolonial era. The running-down process is, indeed, already far advanced. To this generalization there are two major exceptions: the Republic of South Africa and adjacent Rhodesia. Each of these countries is an advanced Western state, preponderantly Nordic in their White populations, and governed by men resolute in their determination to keep their nations immune from the virus of "African nationalism."

The Portuguese territories af Angola and Mozambique may perhaps also be considered exceptions. No student

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I.Q. AND SCHOOL ACHIEVEMENT OF NEGRO AND WHITE CHILDREN OF COMPARABLE AGE AND SCHOOL STATUS

By HENRY E. GARRETT, Ph.D.

Our distinguished author is a noted authority in psychology and group testing. He was Head of the Psychology Department at Columbia and is a past President of the American Psychological Association. During the War he was a member of a panel of five that administered intelligence tests to all army recruits; tests, by the way, which the lovers of academic freedom and free speech suppressed afterward as being subject to "misinterpretation," since a racial difference was evident. This interesting experience then led Dr. Garrett to further inquiry along these lines, such as his article in our very first issue.

We are delighted to welcome him again, especially so as he has accepted a seat as a Contributing Editor of WD, a fact which we report with the greatest pride.

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It is a common finding in the United States that Negro children on the average score far below White children of comparable age and school status on tests of intelligence and school achievement. There are two sharply opposing views of why this is true. The *first* holds that the hereditary potential of Negroes in abstract intelligence and hence in school achievement is less than that of Whites; and that this lesser aptitude renders it unfair educationally and unwise socially to enforce desegregation by court order in American schools. The *second* view contends that mental differences are wholly or almost wholly environmental, and that given the same opportunity Negroes will perform as well as Whites. Those who hold this view believe that essentially the Negro is a White man with dark skin.

It would appear reasonable to suppose that this question could be settled by giving Negro and White children the same opportunities for learning and then seeing whether differences were maintained or disappeared. But when measurable social and economic factors are equated and test differences still persist,[1] the environmentalist immediately argues that intangible factors (for example, poor motivation, lack of family stimulation through reading and conversation, "prejudice" of Whites toward Negroes and their non-acceptance) still remain and could account for the differences. This contention overlooks the fact that some of these "intangible factors" may be tied in with race, and hence may be what we want to measure. Apparently the bitter-end environmentalist would be fully satisfied *only* if Negro children could by some miracle be transformed into White children.

The present paper presents some intelligence test and reading data on the performance of Negro children under conditions closely comparable to those of White children. The persistent and quite large lag of the Negroes will not convince the dedicated environmentalist of a hereditary difference in ability; it is doubtful if anything could. But it will impress the unbiased reader as arguing strongly that the differences in abstract intelligence and school achievement have a hereditary basis.

TABLE I

Median I.Q.s of Negro and White Children on the Lorge-Thorndike Intelligence Test administered to Grades 4, 5 and 6, October 1963

		Median I.Q.	Range of Median I.Q.s
Grade 4			
1607	White Children	99	For 11 White Schools: 108-95
581	Negro Children	84	For 8 Negro Schools: 88-77
	Diff.	15	
Grade 5			
1469	White Children	102	For 11 White Schools: 111-94
579	Negro Children	86	For 8 Negro Schools: 91-82
	Diff.	16	
Grade 6			
1349	White Children	104	For 11 White Schools: 113-95
565	Negro Children	88	For 8 Negro Schools: 92-84
	Diff.	16	

The data in Table I are taken from a survey of the schools in a Virginia city.[2] Negroes and Whites are mostly in separate schools although there has been some in-

[1]Henry E. Garrett, "Racial Differences," WESTERN DESTINY, June, 1964.

[2]The authorities have asked that the name of their city be withheld. In present day America, as in Russia, it is often wiser to keep silent.

termixing. The equipment of the schools and the salaries and training of teachers are as comparable as can be obtained without exact duplication. The intelligence test is the Lorge-Thorndike Intelligence Test. This is a measure of abstract intelligence: that is, of the ability to solve problems expressed in words, numbers, diagrams and pictures—in a word with symbols. The test is valid by the usual criteria and highly reliable statistically. It is a good predictor of school achievement, its correlations with grades and educational tests falling between .60 and .70.

Both groups, Negro and White, show slightly higher I.Q.s with advance in grade, owing perhaps to elimination of the very poorest students. No Negro school in median I.Q. equals that of the poorest White school of the same grade level (see range of median I.Q.s for White and Negro schools). Only 15 per cent of the Negro pupils do as well as the median White pupil of the same grade. The all-over gap in I.Q. is 16 points. The median I.Q. of the best Negro school is 92; that of the poorest White school 94.

Table II gives the percentage of Negro and White pupils in Grades 4, 5 and 6 with I.Q.s in each descriptive category from low to high. It is clear that 67 per cent of the 4th grade Negroes fall in the "inferior" and "dull normal" groups as against 26 per cent of White pupils; 23 per cent of the White pupils classify as bright or superior as against 2 per cent of the Negroes. All of these pupils had the same courses of study, the same books, comparable teachers and the same supervision.

In Grades 5 and 6 more than 50 per cent of the Negroes classify as "inferior" or "dull normal"; less than 20 per cent of the White pupils are so recorded. Only 2 per cent of the Negroes are superior at Grade 6 as against 13 per cent of the Whites. The large gap in intelligence score makes it certain that there will be vast differences in school achievement of these groups.

Table III shows the scores on a well known standardized reading test earned by Negro and White children. All children were midway through the 7th grade. In total reading ability the Negroes are nearly three grades behind the Whites, and this lag runs consistently through the sub-tests. It should be emphasized again that the Negro pupils had the same books, somewhat newer and better equipment, as highly trained teachers and the same supervisors as the White pupils. Moreover, the socio-economic level of many White families was *lower* than that of many Negro families.

Data like these are generally ignored by the equalitarian social scientist. He accepts the dogma of no racial differences as established, considers "integration" as highly desirable, and hence directs his attention toward study of environmental factors which may hinder desegregation in schools. Katz,[3] for example, in a long paper attempts to evaluate such factors as social threat or rejection of the Negro by White classmates, expectancy level of the Negro when pitted against Whites or Negroes, recognition of the social consequences of failure,

(Continued on page 18)

TABLE II

Percentage of Negro and White Pupils with I.Q.s in each Descriptive Category. Grades 4, 5 and 6. Lorge-Thorndike Intelligence Test

I. Q. RANGES

	Inferior Below 79	Dull Normal 80-89	Average 90-109	Bright 110-119	Superior 120+
Grade 4					
1607 White Children	8%	18%	51%	16%	7%
581 Negro Children	36%	31%	30%	2%	0%
Grade 5					
1469 White Children	6%	13%	48%	20%	13%
579 Negro Children	31%	31%	35%	3%	1%
Grade 6					
1349 White Children	3%	12%	50%	22%	13%
565 Negro Children	26%	28%	39%	6%	2%

TABLE III

Iowa Silent Reading Test Results for 7th Grade, March 1964 (National norm = 7.6)

	Rate	Comprehension	Directed Reading	Word Meaning	Paragraph Comprehension	Sentence Meaning	Total
1418 White Children	8.6	8.4	8.7	8.1	7.9	7.5	8.2
509 Negro Children	6.1	5.4	6.0	5.4	5.2	4.8	5.5
	2.5	3.0	2.7	2.7	2.7	2.7	2.7

[3]Irwin Katz, "Review of Evidence Relating to Effects of Desegregation on the Intellectual Performance of Negroes," *American Psychologist*, 1964, Vol. XIX, No. 6.

THE EARLY HISTORY OF THE CELT

By ROBERT KUTTNER, Ph.D.

A definite weakness in the psychological and intellectual armor of the West is the vast void of ignorance concerning our origins. Our schools have a great plethora of courses teaching the history of others but our own racial past is consistently downgraded as being too banal to mention. Surely, this is not because it lacks interest or deep significance for today; the reason for the condition should be known by every Conservative familiar with the aim and methods of the Culture Distorter.

Dr. Kuttner's article in the October issue revealed his philosophical and scientific credentials as a bona-fide spokesman for the West. With this, he displays his historical and etymological background which, all told, labels him as a veritable walking encyclopedia. Watch for more of the same in subsequent issues of WESTERN DESTINY.

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The Celts today, as in former times, constitute one of the major North European stocks. The historical situation of this people is somewhat paradoxical when compared to the Greeks and Latins, who will be subjects of future essays. The Greeks and Latins, though originally of Aryan descent, were submerged by subject races and vanished by dilution from history. Yet their language and culture survived in surprisingly complete form. It has been the fortune of the Celt, on the other hand, to better preserve his biological identity but to lose his institutions and, almost entirely, his native speech. The more usual thing is for races and cultures to live or die together, not for one or the other to endure separately. However, we shall not deliberate over these oddities, but move on to our chief purpose, to describe the Celt, his influence and civilization, as history dawned over Europe.

The Celtic homeland was in southern and western Germany. Only in later ages was the Rhine and Danube a frontier between Gauls and Teutons. The very names of these waters are Celtic, strong evidence that both banks were occupied by this people. The Irish *rian* (the sea) has its parallel in *Renos* (the Rhine). The upper course of the Danube was called *Danuvius* from the Irish root, *dana* (swift). Gallic tribes frequently took their names from rivers along which they lived. The Sequanni, for example, were named after the *Sequana* or Seine. This habit of nomenclature allows us to deduce that the Raurici, a Celtic folk, once lived by the Daura (the Ruhr), a river on the right or Germanic side of the Rhine.

Even more interesting is the fact that the great European wilderness, the Hercynian Forest, which stretched from the Jura mountains of France, through Germany, to the Carpathians, carries a Celtic name. Entymology derives Hercynia (or *Erkynia*) from the Aryan word *perpu* (oak tree). The dropping of the initial is a Celtic trick, and tells us who lived in and named this forest. The Celt also left his mark in Bohemia. This geographical term readily breaks down into Boii-Heim, *the home of the Boii,* a well-known Celtic tribe (Tacitus, *Germania*: 28). Such an analysis, showing that Celtic names still cling to regions now purely Teutonic by culture, is adequate proof of the location of the ancient Celtic cradle.

THE CELTS EXPAND

The expansion of the Celt was underway by the middle of the Bronze Age (*c.* 1500 B.C.). The primary impulse was probably a population outgrowing the food capacity of the land. Pressure from Germanic tribes must also have been a factor. Ammianus Marcellinus, a Syrian Greek historian writing near the end of the 4th Century, recounts an old legend of the Drysidae (Druids, the Celtic priesthood) which attributed the Celtic migrations to wars and floods (*Res Gestae*: XV, 9, 2). The threat of floods seems to indicate that a portion of the Celts lived on the North Sea coast.

Tumuli (mound burials) began appearing in abundance in East France by the late Bronze Age (*c.* 1250 B.C.). A century later cremating Aryans were in Alsace and urnfield cemetaries became quite common. These new people were not culturally homogeneous since no uniform burial rite was practiced. That Celts were involved in this movement seems clear from the discovery of torques in many graves. Fine metal neck rings were prized ornaments of Celtic peoples at many periods of history. They passed out of fashion during the Hallstatt Iron Age (1000-500 B.C.) but returned to favour in the La Tene Iron Age (500 B.C. and on). Virgil mentions Gauls wearing golden torques in his writings (Aeneid: viii, 659) and Livy notes that 1471 gold torques were part of the loot taken from the Boii by the Romans (xxxvi, 40).

The Celts entrenched themselves in Gaul (France) and gave their name to the region, Gaul and Celt being synonymous terms. Classical annalists give us a rough timetable of their movements. Herodotus is very helpful. He reports the pre-Celtic Lyges (Ligurian aborigines after whom are named the Ligurian Alps) still living above Marseilles in his time, circa 450 B.C. (*Book v*, 11, 12). Native resistance was less successful along the Atlantic coast since the Celts were across the Pyrenees before they reached the Mediterranean. Herodotus placed the Celts outside the Pillars of Hercules, that is, along the Atlantic sea coast of Europe, west of Gibraltar (ii, 33). Tartessus, in Spain, had a king with the Celtic name of Arganthonios (i, 163), the *arganto* element in the word is the Celtic form for silver. Since Arganthonios was dead before the Greeks colonized Corsica (564 B.C.), it follows

that at least some Celts were in Spain considerably before that date (i, 165).

The attempt to colonize Spain was not especially successful, for the peninsula was already crowded with fierce Iberian tribes. We get a clue to the position of the Celts from Pliny's catalogue of Spanish cities (*Natural History*, books iii and iv). Many Celtic towns and place-names terminate in the suffix *briga*, the equivalent of the German *burg* (hill or fort) suggesting military awareness. Things were different in France where place-names usually end in *magus*, meaning plain or field. In Gaul, the Celts lived a satisfactory agricultural life; in Iberia, they did not. In the course of time the Celts eventually mixed with the native Iberians to form the Celtiberian people, but the region was never Celticized as was France.

Gaul itself was never entirely Celtic except in civilization. Caesar described it as being sectioned into three parts (Gallic Wars: i, 1). South of the Garonne River and down to the Pyrenees lived the Aquitani (a bloc of Iberian migrants, native Ligurians), and Celtic conquerors. North of the Seine and the Marne were the Belgae, ancestors of the Belgiruss, a heavily Celticized Germanic nation. Celtica proper was the middle region and was already overpopulated five centuries before the Roman annexation. Livy, the Roman historian, tells the story of King Ambicatus who, ruling over a crowded, disorderly Gaul, sent out the surplus population under his sister's sons to find new lands (*Book v*, 34). Bellovesus drew one part of the nation over the Alps into Italy. The other contingent under his brother, Sigovesus, moved east through the Hercynian Forest. We shall pick up his trail later.

THE MOVE SOUTHWARD

Bellovesus' army defeated the Etruscans about 600 B.C. and founded the city of Mediolanium (Milan). A second horde followed two hundred years later, lured into Italy, according to Livy, by a thirst for wine (v, 33). With an army rated at 30,000 men, they defeated the Romans in 390 B.C., captured the city, and laid siege to the citadel. A plague broke out in the ranks of the Gauls who were not acclimatised to warm, sunny regions. Disease, coupled with a threat of an Illyrian invasion, forced the Gauls to evacuate Rome, but not before they collected a considerable ransom. Thereafter, the attrition of frequent wars kept the Gauls weak. For giving aid to Hannibal during the Punic Wars, they provoked Rome into destroying their power. Half the Boii army of 50,000 men perished in 191 B.C. Only old men and children were left (*Livy*: xxxvi, 40).

The horde assigned by tradition to Sigovesus wandered some generations and then turned up in Thrace, Illyria and Macedonia. Alexander the Great entertained Celtic envoys from the Ionian Gulf while he was warring in Thrace (*Arrian, Anabasis*: i, 4). He was impressed by their size, handsome appearance and haughtiness. The weak Macedonian princes coming after Alexander failed to suppress the unruly Celts who poured into Greece, although a Celtic attempt to pillage the sacred temple at Delphi resulted in a serious defeat administered by a coalition of Greek cities. The retreat up the Balkans left a party at Singidunum (Belgrade). How thoroughly these Celts were dispersed is not known, but Plutarch mentions some living near the Maeotic Lake (the Sea of Azov), deep in Russia (*Caius Marius*, 11), and in 268 B.C., Nicomedes, a Bithynian king, transported Celtic mercenaries into Asia Minor to aid him in his wars, while smaller numbers settled in Egypt. These were veterans of the 4th Syrian War (217 B.C.) who received lands from Ptolemy IV (*Polybius* v, 65, 10).

The British Isles were colonized very early. The Goidels were certainly in Ireland by the end of the Bronze Age. It is probable that the Brythonic Celts joined the Goidels only a few centuries after the latter people established themselves in England. The mysterious Picts who held Caledonia in Scotland and much of Ulster in Ireland were a Brythonic Celtic people.

Having covered briefly the Celtic expansion of ancient times, we turn now to the people and their civilization. Racially, the Celt contained much Nordic blood as Classic observers will attest. The typical Celt was long-headed, blue-eyed and probably red or brown-haired. This is a type still common in Ireland today, and is so common in North West Europe that one feels sure it must represent a genuine sub-race rather than a recent blend.

THE DRUIDS

The most interesting single aspect of Celtic life was the Druidic priesthood. The Druids were a body of pagan philosophers who cultivated religious mysteries and trained the young men of the nation in divination, metaphysics, morality and science. Their colleges were established in sacred groves from which they obtain their name, the word Druid having the same root as 'tree' in Anglo-Saxon. This parallels the Teutonic respect for trees, especially the Oak, *Artoklus*. The highest teachings of the Druids related to a life-after-death, a concept of bodily immortality found only in the most sophisticated religions. Nor was this survival reserved only for great men or pharaohs, as in other cults, but was the democratic right of every member of the tribe.

Celtic genius was not overly active in the field of mechanics but the products of its occasional efforts were not to be despised. The Roman short-sword and military shield were copies of Celtic or Celtiberian designs. Chain mail was a Celtic invention and the naval architecture of Gaul was superior to that of Caesar's admirals. To the agricultural arts, the Gaul contributed the wheeled plough which made it possible to farm rough land.

The decorative arts of the Celts were of high quality but they were not strongest in this field. Their aesthetic forte lay in literature for which they are justly famous. Before the age of the printed word only an oral literature existed, and this was recited in verse form or sung to music. The Welsh and Irish bards who preserved much of Celtic poetry for the delight of later ages were not suffering romantics but rigorously trained clans of professionals with great influence in knightly courts. Their poetry was no mere lyricism but dramatic exercises of

(Continued on page 18)

GROUP EVOLUTION VS. OLD-FASHIONED EVOLUTION

By SIR ARTHUR KEITH

Wherein does the group theory, outlined in the preceding essay, differ from other explanations of man's evolutionary origin? This essay is an answer to that question; in it I propose to discuss the points in which I am in agreement with other students of human evolution as as well as those wherein we differ. Such a discussion should help my readers to obtain a clearer idea of the conception I have in mind when I speak of the group theory. In one important point I am in agreement with all my predecessors, with those of the Darwin-Huxley period and their successors—namely, that the simian root or stock which gave origin to the monkeys of the Old World, and to anthropoid or man-like apes, was also that which gave birth to humanity.

I regard the division of evolving humanity into a multitude of small, separate, competitive communities or societies as the chief feature of my theory. The following passage shows that Darwin was familiar with the idea:[1] "Therefore, looking far enough in the stream of time, and judging from the social habits of man as he now exists, the most probable view is that he aboriginally lived in small communities." Walter Bagehot (1826-77), who was the first to apply Darwinism to the problem of modern politics, describes man's early condition thus: "In the beginning of things . . . each was a parish race, narrow in thought and bounded in range."[2] Aristotle, speaking of the first appearance of governments, says: "The world was then divided into small communities."[3] The same idea was entertained by Archdeacon Paley,[4] and by Henry Home of Kames.[5] Writing of a comparatively late phase of human evolution, that of Palæolithic man, the late Prof. Karl Pearson inferred that the social unit "could hardly have been larger than that of a family."[6] Thus there is nothing new in postulating that early mankind was divided into an exceedingly great number of small communities; what is new is that this mosaic of humanity endured throughout the entire period of man's major evolution and provided the most favourable circumstances for bringing about rapid changes in brain and in body.

Mention must be made here of two men who have preceded me and have realized very clearly that early mankind was separated into a very great number of small competitive communities or social units. One was Prof. Louis Gumplowitz of Graz (1838-1909), who spoke of "innumerable petty units";[7] the other, Prof. W. G. Sumner of Yale (1844-1910). "The conception of primitive society that we ought to form," wrote the latter, "is that of small groups scattered over a territory. . . . The size of the group is determined by the conditions of the struggle for existence."[8] Neither of these authors, however, perceived how favourable was the co-existence of a multitude of separate, inbreeding, competitive social units for bringing about rapid, progressive evolutionary changes.

Sumner, in the passage just quoted, adds a feature to which I attach great importance as a factor in human evolution—namely, that of "territory." Each local group, or combination of local groups, lived within a demarcated area; a group claimed to own such a territory as its homeland; to this homeland, as to its fellows, a group was bound by that particular form of affection (or prejudice) known as patriotism. The role of patriotism in bringing about evolutionary change will form the subject-matter of a separate essay. My present object is merely to emphasize the place given to it in the group theory of human evolution; so far as I know, the evolutionary significance of territorialism and of patriotism has not been recognized by previous writers on human evolution.

GROUP CONSCIOUSNESS

We now turn to examine the mentality of the small groups into which early mankind was divided. We may infer, from what we know of social animals, that the members of each human group were conscious of membership of their own particular community, and were equally aware that their group was different from all other groups. We may designate this mental trait as "group consciousness." It was not until Darwin came to write *The Descent of Man* (1871) that he perceived that social animals are actively conscious, not of their race or of their species, but only of the community or group to which they belong. "Sympathy," he noted, "is directed solely towards members of the same community, and therefore towards known, and more or less loved members, but not to all the individuals of the same species."[9] In another passage Darwin amplifies his meaning thus: "Primeval man regarded actions as good or bad, solely as they obviously affected the welfare of the tribe, not of the species."[10]

Herbert Spencer, Darwin's great contemporary, went still farther in defining the mentality of the groups into which primitive men were divided. Group consciousness induced a discrimination in the behaviour of primeval mankind; their conduct towards members of their own group was based on one code—the code of *amity;* while that to members of other groups was based on another code—that of *enmity.*[11] As a result of group consciousness, which serves to bind the members of a community

together and to separate the community from all others, "there arises," to use the words of Professor Sumner, "a differentiation between ourselves—the 'we' group or 'in' group—and everybody else—the 'out' group."[12] Thus in a wide field of evolving groups of early mankind there were two mental factors at work; one was "group consciousness"; the other, a dual code of behaviour. Both produce evolutionary results, and are therefore included as elements in the group theory.

Into the group theory come those evolutionary factors which received their first impress from Darwin—competition, selection, survival. Darwin knew that in the mosaic of primitive humanity competition acted chiefly by setting one social group against all neighbouring groups; selection or survival depended on "teamwork." Here are Darwin's own words: "And natural selection, arising from the competition of tribe with tribe, in some such large area . . . would, under favourable conditions, have sufficed to raise man to his high position."[13] The competition which Darwin had in mind was that of team against team; this was also the conception held by Russel Wallace.[14]

Two further extracts from Darwin will serve to give my readers a more exact idea of the evolutionary role of competition in a world of primitive humanity broken up into separate units. "When of two adjoining tribes one becomes less numerous and less powerful than the other, the contest is soon settled by war, slaughter, cannibalism, slavery and absorption."[15] Here Darwin emphasizes the cruel side of competitive evolution, but the next extract —and many more might be cited—leads us to realize that he was quite aware, so far as concerns human evolution, that co-operation was combined with competition: "When two tribes of primeval men, living in the same country, came into competition, the tribe including the greater number of courageous, sympathetic and of faithful members would succeed better and conquer the others."[16] Thus competition favoured the tribes which were rich in co-operative qualities. It may be regretted that Darwin did not lay greater emphasis on the part played by co-operation in his scheme of evolution. Kropotkin[17] went to the opposite extreme by exaggerating the part played by "mutual aid" and minimizing competition as a factor in evolution. In the group theory competition and co-operation are regarded as twin factors which work together to bring about evolutionary change. Quite independently Dr. W. C. Allee came to the same conclusion.[18]

In the group theory isolation of competing groups is regarded as a condition which must be present if effective, progressive evolutionary changes are to be brought about. Moritz Wagner[19] held that isolation was a cardinal factor in evolution, an opinion which was never fully accepted by Darwin. The most Darwin would admit was that "although isolation is of great importance in the production of new species, on the whole I am inclined to believe that largeness of area is still more important."[20] After Darwin's time G. J. Romanes[21] sought to restore isolation as a factor in evolution to the place given to it by Wagner. There is thus nothing new in giving isolation a leading place in my theory of human evolution; what is new is the mode by which isolation of competing groups is maintained. The isolating machinery is assumed to be embedded in man's mentality. In every region of the modern world, where tribes still exist as independent entities, we find two opposite dispositions at work—one being *group affection,* which holds together the members of a community, and the other, *group aversion,* which keeps competing, evolving societies apart. These opposite dispositions are not confined to human societies; they are to be seen at work in the communities into which all social animals are divided. We may assume, therefore, that in the very earliest stages of man's evolution, even in his simian stages, "human nature" was already converted into an instrument for securing group isolation.

The group theory assumes that each of the many thousands of groups or communities into which early mankind was divided was the carrier and custodian of a particular assemblage of germinal seeds or genes; no two groups had exactly the same assemblage. If a group is to work out the evolutionary destiny inherent in its genes, it is necessary, not only that it should be isolated, thus preventing intercrossing, but that its integrity and its perpetuation should be maintained for a long succession of generations. Here again we find human nature called in to serve evolutionary ends. There are few desires more deeply ingrained in a man's nature than that which seeks for an endurance of his family, his kin, and his country. Thus, in the group theory, each unit of primitive humanity is regarded as a closed society, one in which mating is confined within the limits of the community; all were inbreeding societies.

THE VALUE OF INBREEDING

Thus my theory gives inbreeding a high place among the factors which bring about evolutionary changes. If it should happen that among the genes circulating within the limits of a group there are those of a recessive or evil nature, then, if the inbreeding group be small, these recessive genes will soon be brought together in the course of conjugation. They will thus produce their evil results by bringing about defects in the development of the body, or irregularities in the growth of its parts, or deficiencies in one or more of its functions. Inbreeding, in the presence of defective genes, would thus lead to a speedy extermination of a group. But if it should be that a group's stock of genes were entirely healthy, prone to give rise to variations of a favourable, progressive nature, then inbreeding would tend to enhance their virtues and speed up the rate of evolutionary change. Thus it is assumed that a vast mosaic of competing, isolated units or groups provides the most favourable conditions for bringing about a rapid evolutionary advance.

The later stages of man's evolution seem to have been effected in a surprisingly short period of time. At the beginning of the last geological period—the Pleistocene, with an estimated duration of little more than half a million years—the human brain was relatively small and simple, as shown by discoveries made in Java, China, and England, whereas at the end of the period Cro-Magnon man presents us with the human brain at its zenith.

My theory assumes that the competing communities of primitive man were tied to their territories and were in a geographical sense stationary. This is also the opinion of Sir A. M. Carr-Saunders.[23] There is very little evidence of tribal migration or of invasion of neighbouring territories in aboriginal Australia. Conditions during the small-group phase of early man must have been less static than with the Australian aborigines, otherwise successful and progressive types would have been penned up within their territories for ever. The conditions which induce a tribe to spread beyond the limits of its territory are complex. An increase in numbers and in power are conducive to extension, but there must be also a profound change in the emotional mentality of the tribe which bursts its borders. Thus it is assumed that a disposition to remain fixed and an opposite disposition to move have each of them a place in bringing about evolutionary change.

Although it is assumed that, during the most progressive stages of human evolution, the group or team was the unit on which selective agencies wrought their effects, yet it also recognizes that there was a constant selection of the individuals which made up a group or team. Individual and group selection went on hand in hand.

THE END OF SEGREGATION

The group theory assumes that the segregation of mankind into a multitude of small units came to an end with the dawn of civilization. With the coming of agriculture evolutionary units began to grow, culminating in the multi-millioned nations of modern times. What effect has the increase in size of unit had on evolutionary change? To answer this question requires knowledge and faculties beyond those at my disposal, but in a broad way I see that in large populations, crowded in cities, the result has been to render evolutionary changes diffuse, inchoate, and indeterminate, tending to produce a homogeneity of type rather than a number of sharply differential local types, as was the case when the evolutionary units were small. Besides, civilization is subjecting modern nations to hundreds of selective agencies of which early man knew nothing. *The civilized mind condemns the naked manifestation of all factors which played a part in early evolution.*[24]

My predecessors, in outlining their conceptions of man's evolution by means of diagrams, have omitted all reference to the actual background amid which evolutionary changes took place.[25] My theory supplies this background; it assumes that from the earliest to the latest stage of human evolution mankind existed as separated societies, all of them competing to a greater or less degree for their place in the living world. And as the conditions amid which the later stages of human evolution were effected still exist in tribal areas of the earth, we have opportunities of observing how far the assumptions made by the theory postulated here may be regarded as right or wrong. Anthropoid apes still exist as local groups. I am of opinion that a more extended study of anthropoid groups will provide information which will justify us in assuming that particulate grouping was also true of the simian stages of human evolution.

The group theory makes two large assumptions in respect to human nature; first, that it has been built up and matured as man progressed from a simian stage to the full-blown stage met with in modern man; second, that human nature is so constituted as to serve as a chief factor in controlling human evolution. Human nature, as we have seen, keeps the members of a group together; it serves also to keep groups apart; it urges groups to maintain their integrity and continuation; it imbues groups with their competitive spirit. The assumption that man's nature is a product of evolution is not new. We find Bagehot making this statement as early as 1869: "In those ages (of the primitive world) was formed the comparatively gentle, guidable thing which we call human nature."[26] Prof. Wm. McDougall also took an evolutionary view of human nature: "There can, I think, be no doubt, that the principal condition of the evolution of man's moral nature was group selection among primitive societies, constantly at war with one another."[27] Lastly a confirmatory statement by Wm. James:—

> The theory of evolution is mainly responsible for this. Man, we have now reason to believe, has been evolved from infra-human ancestors, in whom pure reason scarcely existed, if at all, and whose mind, so far as it can have any function, would appear to have been an organ for adapting their movements to the impressions received from the environment, so as to escape the better from destruction. . . . Our sensations are here to attract us, or to deter us, our memories to warn or encourage us, our feelings to impel, and our thoughts to restrain our behaviour, so that on the whole we may prosper and our days be long in the land.[28]

Thus it will be seen that most of the factors which go to make up the group theory have already been cited by students of human evolution. It is in the way in which these separate factors have been combined so as to cooperate in bringing about evolutionary changes that my theory differs from other theories of human evolution.

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AFRICA *(Continued from page 10)*

of Southern Africa, however, would gainsay that their position is fraught with grave danger. The Portuguese resolution to stay in Africa appears to be motivated more by economic and religious reasons than by any real dynamic of survival. Moreover the Portuguese are calculatedly fostering miscegenation. The rationale of this catastrophic policy is the belief that injecting White blood into the African population will cut the roots of "African nationalism." On the contrary, it cannot fail to result in stagnation and decay which will render inevitable an ultimate Black takeover. In any case, Prime Minister Salazar, undoubtedly the chief proponent of Portuguese Africa, is now an old man. It is the writer's opinion that Angola and Mozambique will be lost, in the not distant future, to the forces of Black anarchy.

"And so must Spain to passing stars appear
Two-thirds illumed as in the lunar sphere
And all the rest besmeared with greed and lust . . ."

When the late Roy Campbell (unquestionably one of the greatest poets of this century, and certainly the finest poet produced by South Africa) wrote those lines, he was referring to the Spain of the civil war. Substitute "Africa" for "Spain" and "one-tenth" for "two-thirds" and the lines would be applicable to the Africa of today. For today, in truth, all that is good and honorable and decent in sub-Saharan Africa is to be found in the one-tenth south of the Zambezi, and nowhere else, and the only light in this darkness is the unyielding resolution of White Africa to hold fast to that which is its own.

I.Q. AND ACHIEVEMENT *(Continued from page 12)*

tendency to overrate White associates. A series of "experiments" was carried out by the author and his associates in an attempt to pin down these rather vague formulations. Several of these experiments are quite naive: situations are artificial and constitute no real test of the hypothesis; measures of the experimental factor (for example, digit-symbol tests) are short, unreliable and subject to large chance errors. It has been suspected for a long time that Negroes react more readily to each other than to Whites, show less stress when associating with other Negroes, are less highly motivated than Whites, and often work better for a White teacher. These "experiments" add little to these anecdotal expectations. In fact, the paper is a good illustration of the futility of applying experimental methods to ill-defined variables.

SUMMARY

It would seem to be evident that enforced consolidation of classes for Negro and White pupils in the grades will leave the school administrator with but two choices. He can lower the standards to the Negro norm, thus depriving at least 50 per cent of the White children of a good education; or he can maintain the standards of the White schools, thus causing 50 per cent or more of the Negro pupils to fail, drop out, or demand Federal intervention. We have not quite reached the point were Federal Courts instruct teachers how to grade examinations, but this may well be on the way.

Ironically, while the Federal Government is pouring more and more money into school plant, equipment, salaries of teachers and the like, it is at the same time interfering in the operation of the schools, disorganizing them and destroying morale. Federal judges assign Negro pupils to schools on whatever basis appeals to them, ignoring the judgment of those professionally trained people elected and paid to run the schools. Already the schools in the southern states have been badly disrupted, and if the present trend continues it will set education in the South back 50 years. As the Government builds up the schools on the one hand, it tears them down on the other. It would be ludicrous were it not tragic.

CELTIC HISTORY *(Continued from page 14)*

great impact. The Cornish tale of Tristram and Yseult is an example.

The bardic tradition with its complex rules of composition and its huge catalogue of memorized verses was too unwieldy to be copied by other races and nations. Yet, in a watered-down form, it was imitated. Tacitus tells us the Teutons kindled their courage by chanting war songs called in their language by the name *barritus.* (Germania: 3). The *ri* element in the word identifies the term as Celtic for 'bard.' Besides this prehistoric borrowing, Celtic was an important source for much Norman and sacerdotal literature.

The destroying vice of the Celt has been always his disunity. Rarely has he erected or preserved a stable political government. To every public danger the Celt has answered with a piecemeal and sporadic resistance which allowed his enemies to destroy him by instalments. Always valorous in foreign causes, he was indifferent to the sustained defense of his own interests. Today, having lost his European empire, his prime hope for a historic reemergence depends on his willing participation in the forging of a new fraternal Western Imperium.

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THE HAUNTING PAST

By ASGARD HALL

FREEDOM'S FRONTIER, by Edward L. Delaney. Deljon Publishers, P.O. Box 75-M, Pasadena, Calif. 1964. Paperback, 211 pages with index. $1.50.

Mr. Delaney is one of America's most experienced foreign correspondents. He is an expert on the Soviet takeover of Eastern Europe at the end of the War, and was imprisoned by the Reds at that time. His previous book dealing with the subject was *False Freedom,* published in 1954.

Mr. Delaney, however, is no "Monday Morning Quarterback," having consistently tried to awaken Americans to the nature of the danger from the East. So this book is written with the integrity of purpose which only a man who has been right all along can have.

The managed history of the past thirty years or so has found no essential fault in our handling of foreign policy during that period, and the great souls who have sold themselves into that prostitution have only had words of contempt for the Tansill's, Barnes' and Delaney's who have tried to tell the truth. Now that the chickens have come home to roost they busily engage themselves in inventing complicated theories as to why we are in the predicament we are.

What should have been obvious years ago to any person with a mind to think with—namely, that the West *lost* the War and that the forces of international communism and disintegration won it—is still accepted by only a relatively few Westerners. And when the methods by which the West lost and the East won are examined one towering fact stands out far above everything else, and that fact is treason.

The study of this treason is one which every American should undertake because history feeds chaos with ignorance and there are not enough pretty words and rationalizations and lies to countermand historical forces which have been set in motion by the stupidity and treason of the past.

This book is highly recommended as an accurate account of why it happened. The tragedy and cruelty of the past can never be erased, nor can our responsibility for it be dodged, but we can and must seek the truth and see ourselves as the pitiless light of historical truth sees us.

Specifically, the sordid facts of how "our" leaders literally turned over all of East Europe to the USSR; the incredibly cruel forced repatriation of millions of East Europeans to Stalin's mass-murderers by the British and American troops under orders of Eisenhower; the equally cruel uprooting of some ten million Germans from homes their ancestors had occupied since the time of William the Conqueror; the forced rape of Czechoslovakia; the cold-blooded incitement and betrayal of the East German and Hungarian freedom fighters; the criminal inaction when the Berlin Wall went up; these and many other incidents and crises are presented without sugar-coating.

There are some unexpected insights: for example we learn how the Reds took moving pictures of their own atrocities; presumably these films were shown later as German atrocities.

The West has had far too much already of lies and hatred. The crimes and the criminals of the past must be exposed for only thus can a stable and progressive future be even contemplated, let alone built.

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